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THE MINARET

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FROM THE EDITOR'S DESK

Pakistan continues to oscillate from an unending streams of crisis after crisis since its birth. The nation is passing at the moment through a deep socio-economic crisis, allegedly ever increasing level of corruption, a sordid world of greed, deceit and extortion. The structure of the Pakistan's society is being characterised by mass illiteracy, economic imbalances, and crisis of identity that are not coincidental but instrumental to each other and are contemporary phenomena. The moral values of Muslims that were considered to be their hall-mark are on a steep decline in Pakistan. The society is functioning on the premise of "Give and Take". In morality versus money, the later enjoys higher precedence and the procedures are available for use as and when desired.

The feelings of desperation and despondency that abound the moral decline in the society are more visible among the saner section but less in the masses. Its impact is slowly eating away the very social fabric.

The tragedy is that no serious thought has ever been given to a logical solution of the maladies faced by the nation resulting in state of deep crisis. The continuous negligence of causes and factors of this state of despair are eroding the roots of existence. The utterances of the intelligentsia and saner section is conspicuously being ignored as drawing room conversation. A fundamental question of legitimacy of the entire system is hovering over the sky. But nobody seems to behold the challenge.

It is an empirical rule that the society that can not perceive the causes and motives of the factors causing the decline, can not bring a change. And in the absence of this competency to carry out the analysis and meet the challenge in a habitual timid way rather on facts and realities, survival becomes an open question leading to a logical decay. Crisis and the causes of crisis form a chain and the two things could not be looked in isolation.

The Pakistan's tragedy is that those who operate the system can not think outside autocrat traditions bequeathed by the British rulers. As the struggle for an independent homeland for the Muslims of the subcontinent under the leadership of Quaid-e-Azam Muhammad Ali Jinnah came nearer to dawn, those who were against the very concept of Pakistan and averse to a system of government to be managed by an elected majority of the people under a democratic dispensation, joined in hordes as self seated front benchers because they have the correct perception of seeing the end of their hegemony and demolition of a structure that suited them.

The infusion of undemocratic traditions, system of biradaries, caste culture and ethnic divides in the body stream of Pakistan was the sole cause of all the misfortunes that have slowly gripped the country. The hangers-on of the colonial system have a peculiar and entirely different life style in which their objective remains to fatten themselves at the

expense of masses and a selfish living for themselves only. Organised systems and the institutional growth were either hindered or subverted in a sinister move to keep the reigns of power in selective hands, rightly or wrongly.

The right of governance through selected and true representatives promised by the great leader and enshrined in the constitution of Pakistan remained a mirage for the people. To manipulate the system the neo-entrepreneurs penetrated into the political and religious parties to pollute the right of vote by correct practices. However their failure to honour the commitments to the people, to the democratic institutions and misuse of opportunities resulted in the erosion of rule of law. Breakdown of moral values, social norms, cultural traditions, open ended corruption and a deterioration of law & order are the natural consequences of this mis-rule.

Whatever scenario is visible at the national spectrum is the result of these wranglings that have brought the Islamic Republic of Pakistan to an economic bankruptcy with tensions and social imbalances in the society, endangering the very integrity of the country. When

such incremental erosion culminates into a total anarchy of power intervention takes place to avert the catastrophe.

The people's Pakistan, carved under the leadership of Muhammad Ali Jinnah has been badly caved by the self seekers which is now drifting amidst hope and despair. However the spirit of patriotism and fellow feelings are still alive. There is no reason to wait till the crunch comes. We shall have to pave the way to build a nation of respect, dignity and recognition. But the primary distortion that lies in the society shall have to be corrected at first. Unless the unjust structure is demolished we will not be able to achieve the goals.

The country in fact urgently needs the emergence of an Islamic movement based on Prophet's example, free from sectarian groupings. The solution of Pakistan's problems lies in not making an unjust system more effecient but seeking the guidance from the Holy Qur'an and Sunnah for running a modern Islamic state. Islam is about submission to Allah and to His Prophet (ﷺ). Pakistan's people shall have to understanding these basic points and begin to work along the lines of Seerah. Allah's help will surely come....FARID



CALL FROM THE MINARET

HIS EMINENCE MAULANA
MUHAMMAD ABDUL ALEEM SIDDIQUI
AL-QADRI

THE CODIFICATION OF ISLAMIC LAW

COMPILATION OF PROPHETIC
TRADITIONS AND
BIOGRAPHIES OF REPORTERS

It has been proved in the foregoing that the basis of understanding the Holy Quran is the interpretation given by the Holy Prophet (ﷺ) of Islam. The verses of the Qur'an means that which the Holy Prophet (ﷺ) understood and made us to understand, whether through action or through saying. Consequently, the Companions of the Holy Prophet (ﷺ) were always extremely attentive to every word that he said and tried to remember it to the very letter. They were so cautious in the matter that if they ever apprehended that they had forgotten some actual word and had only remembered its synonym, they would always point it out while narrating a certain Prophetic Tradition (or Hadith). Thus not only was the Holy Prophet's (ﷺ) life-account preserved for us, but also the solutions of the various problems of religion and law which the Holy Prophet (ﷺ) gave.

When it was emphasised that the Holy Qur'an should be written down, and arrangements were made accordingly. Some of the Companions thought of putting down the Traditions of the Holy Prophet (ﷺ) also in writing. But, because Islam was still in its early stage, the Holy

Prophet (ﷺ) feared that if his Traditions were committed to writing side by side with the Qur'an, people might get confused and might mix up both things. Hence he forbade them in the beginning from doing so. However, when that danger had passed away and people were sufficiently trained to distinguish the Quran from the Hadith, he allowed them to write down his Sayings. In fact, he himself got them written as, for instance, when he dictated the rules of Zakat, etc., to Ali.

Among the Companions there were some who would pass their whole time, so to say, at the feet of the Holy Prophet (ﷺ). Close to the Holy Prophet's (ﷺ) residential room and the mosque, there is a raised platform which is called **Suffa**. A party of companions used to occupy this platform permanently. Their work was to learn by heart whatever they heard from the Holy Prophet (ﷺ). One of those **people of Suffa** was Abu Huraira, who was endowed with a powerful memory and who remembered a large number of the Holy Prophet's (ﷺ) Traditions and reported them.

This I have related with a view to

make you understand that, just as arrangements were made to preserve the Holy Qur'an by means of writing and learning by heart, similarly did the Companions of the Holy Prophet (ﷺ) exert themselves to preserve the Prophet's Traditions. Their method consisted in learning them by heart and reporting them with all the care which the sacredness of the task and their devotion to the Holy Prophet (ﷺ) and Islam demanded. One person reported to another, one generation reported to the other succeeding it. Thus a continuous chain of reporters was built – a continuous chain through which passed the most valuable treasure of the Holy Prophet's (ﷺ) Sayings and Actions.

Now, the way in which this **chain of reporters** was built up and the extremely-critical method which gave lustre to it, has made this chain one of the glories of Islamic history. The fact is, that the experts of historical science cannot produce another instance in world's history where those critical historical standards were observed which have gone to make the Hadith literature such an authentic record as it is.

If, today, I am asked to narrate a Hadith to some scholar of that science, it will not be enough for me to recite its text. Rather, I will have to report my authority and I will have to prove that my chain of reporters is faultless and ends at the Holy Prophet (ﷺ).

Indeed, those who were responsible for the compilation of Hadith literature, observed a measure of care beyond which human endeavour could not go. In the case of each and every Hadith that

reached them, they examined its authenticity thoroughly. They tested the chain of reporters through which it was transmitted. They enquired whether a certain reporter had seen and met the other reporter from whom he claimed to have received the Hadith. They saw whether the reporters were persons of good and reliable memory. They investigated piety and fear of God in the lives of the reporters. In short, they employed all conceivable standards for assessing the true worth of every Hadith reported and accepted it only after they had been thoroughly satisfied.

This brings us to the fact that there were, and there are, Traditions (i.e., Ahadith), of different grades in accordance with their measure of authenticity. This grading was done on the basis of different factors. Various considerations were : (1) the moral condition of the reporters and the level of their piety; (2) the powers of memory which the reporters were found to possess; (3) intelligence and capacity to grasp religious truths; (4) consideration of the fact whether the report had come through one channel only or different channels; so on and so forth. When the details of the Islamic law were deduced, these factors governing the worth of different Traditions were always kept in view.

In connection with the extreme caution which the compilers of Hadith observed, I may mention here an incident of the life of Imam Muhammad Bin Ismail Al-Bukhari, the leader of all compilers. The compendium of Hadith which this great scholar has given to the world is the result of a most thorough sifting of Hadith

literature. His sense of respect which he had for the work he had in hand, and his piety and Godliness, can be judged from the fact that when he was writing the Sahih-al-Bukhari, he made fresh ablution and offered two rakaat of prayer before writing each individual Hadith.

This great Imam once heard that at a long distance from his place there was some person who knew certain Sayings of the Holy Prophet (ﷺ). The Imam undertook the arduous journey on foot in order to obtain from him the Sayings in question. When he at last arrived in the village where the man lived, he enquired his whereabouts. Some one pointed him out nearby. The man was busy calling his horse who had fled from him. He had a fodder-can in his hand which he was showing to the horse from a distance in order to attract him. Imam Bukhari went towards the man and the first thing he did was to cast a glance at the fodder-can, which he found to be empty. At once the Imam retraced his steps. The man noticed it and was bewildered. He left the chase of the horse, ran towards the Imam and requested him to explain the incident to him. The Imam replied : "I had heard that you related Traditions of the Holy Prophet, (ﷺ) and had therefore come after a long journey to meet you. But when I saw you calling the horse with an empty fodder-can in your hand, I concluded that a person who can cheat a horse, is also capable of cheating men. I cannot accept any Hadith reported by such a person".

With such extreme care, the Traditions were collected. This extreme care was undertaken not only because of inherent necessity, but also because of the

machinations of the Jews. These old friends of the Muslims have never left any stone unturned in scheming against Islam, although the Muslim governments always treated them most magnanimously and provided them asylum while the rest of the world was persecuting them. In those early days, they were hatching all sorts of plots to undermine Islam. They tried their hands at various schemes, but failed. At last they planned to disguise as Muslims, to forge Traditions in the name of the Holy Prophet (ﷺ), and to propagate them amongst the Muslims, thereby aiming to contaminate the purity of Islamic teachings and to corrupt the Muslim religious life. A large number of such forged Traditions were broadcast among the Muslims. The scholars of Islam, who had been fore-warned by the Holy Prophet (ﷺ) about the appearance of such a menace, were soon on their guard. They built up a whole science of **historical criticism**, and compiled extensive works on the biographies of reporters, whereby a genuine Tradition could be correctly distinguished from a forged one.

I may here remark in passing that certain persons of our own times have tried to tamper with the Hadith literature in order to suit their own ends, though their method has been different. They could not forge new Traditions, having appeared so late in Islamic History. They tried to fall back upon the forged or weak Traditions handed down from the past. But that, too, could not work in view of the smashing criticism from the side of the experts of the science of Tradition. So, one of them, namely, Mirza Ghulam Ahmad of Qadian when he found that his claims could not be comfortably lodged

in genuine Traditions, fell back upon the arbitrary assertion that he was the divinely appointed Judge and could, therefore, accept any Tradition he liked and reject any other he did not like, the principles of logical and historical criticism notwithstanding.

In connection with our discussion of Hadith and Sunnah, there is an important point which may well be kept in mind.

We have already seen that the Holy Qur'an was revealed bit by bit. The commandments were delivered gradually to progressively reclaim and reform a people who were diseased, deformed and corrupt beyond limit. Had they been subjected to the complete discipline of Islam from the very first day, they would have in all probability found it psychologically too heavy to carry and to follow. Take, for instance, the case of alcoholic drinks. As all students of Arab history know, side by side with idolatry and polytheism and various spiritual and moral evils, the liquor-habit was embedded so deeply in the lives of the Arab that any other race of the world could hardly claim a higher degree of addiction. Had the law of Prohibition been imposed on them forthwith, their psychological condition and diseased nervous state would have compelled them to sacrifice Iman and Islam to alcohol. They would have preferred the later to the former. But infidelity and polytheism are root-sins which entitle man to nothing less than eternal fire, while other sins, whether major or minor, stand below in degree. If the root of a tree is healthy and safe, whatever the calamities which might afflict other parts, there is always the hope that the

tree can survive. But once the root is diseased or is removed, the whole tree is bound to perish once for all. Hence, in the case of wine, the polite commandment was revealed first. It laid down :-

“Approach not prayers while intoxicated”. (IV : 43).

Later on came the second revelation in the same connection and contained the exhortation that:

“In them (that is, wine and gambling) is great sin, and some profit, for men; but the sin is greater than the profit”. (II : 219).

When thus, people had been ultimately taught to hate wine, the final commandment came:-

“O ye who believe! Intoxicants and gambling, (dedication of) stones and (divination by) arrows, are abomination,—of Satan's handiwork: Eschew such (abomination), that ye may prosper”. (V : 90).

The result of adopting the gradual procedure was that when total prohibition was announced, people immediately broke into pieces the vessels of wine, and the liquor from the broken jars was flowing in the streets of Medina.

Here you can understand the problem of the **abrogation of verses** also easily, which might be explained to you fully on some later occasion. In this connection we might keep in mind the fact that whatever commandments were revealed on any occasion they were invariably based on wisdom. However, when a certain commandment referred to a

passing situation, it was replaced by another at a later stage. Actually, such commandments did not mean calling the same thing “white” on one occasion and “black” on another. They rather represented the progressive revelation of guidance in connection with the gradual reformation of the first Islamic community.

We have seen in the case of wine, that, in the early days of Islam those who were addicted to it continued to use it, only abstaining from it during prayer-times, until the commandment relating to total prohibition was revealed. Now, it is quite conceivable that those Muslims who lived at a long distance from Medina, might have continued to act according to the first injunction even some time after the revelation of the final commandment. The means of communication were very meagre in those days, especially in a backward country like Arabia. The issue of prohibition was, however, a very vital one. Hence the Islamic community at Medina made the utmost effort for making God’s final commandment known to every one and within a short time it reached every ear.

But, think now, in the light of this, about the information reaching the people concerning the Holy Prophet (ﷺ) Sayings and Actions. Suppose the Holy Prophet (ﷺ) acted in some matter in a certain way in the light of certain special considerations, and suppose some Companions from outside Medina were present with him on that occasion, and they carried with them to their homes the memory of that incident and preserved it in their minds for guidance.

However, after some days the Holy

Prophet (ﷺ) acted in some similar matter differently, under Divine guidance. And this did not reach those who had observed his previous action.

Now, suppose the two different actions related to some minor affair which was not of such a serious importance as the issue of liquor-prohibition referred to and was not broadcast in the same manner. Therefore, those who knew only the Holy Prophet’s (ﷺ) previous action continued to be guided by it. Certainly their motive was to follow the Holy Prophet’s Way and hence their action was right. But those who had the opportunity of observing the Holy Prophet’s (ﷺ) later action and made it their guiding principle, were right, the more so.

Apparently, the stands of the two parties became different in that matter. But both were sincere in their motives. And it is this to which the Holy Prophet (ﷺ) referred when he said:

The differences of my people are (based on) mercy.

Those differences were not grounded in selfishness, egotism and stubbornness, nor were they created by the claims of false prophets and so-called reformers, as is the case now-a-days, but they always rose up in the purest motives and in the devotion to the Holy Prophet (ﷺ).

I may explain to you the nature of those early differences further. Once the Holy Prophet (ﷺ) ordered a party of his Companions to go to a certain place, offer their Asr prayers there, perform certain work, and return. The party started for the place forthwith. But they were still on the

way when they found that the time for Asr was about to expire. The party split into two groups on the interpretation of the Holy Prophet's (ﷺ) command. One group said that when the Holy Prophet's (ﷺ) command. One group said that when the Holy Prophet (ﷺ) gave them that command, what he actually meant was that the party should proceed with all possible haste and not that they should forego offering the Asr prayer within time. The other group insisted that the Holy Prophet (ﷺ) was himself the law-giver and his command to offer the Asr prayer after reaching the place was meant to be carried out as it stood. Both the groups offered the prayer according to their decisions. When the party returned, they submitted their difference of opinion to the Holy Prophet (ﷺ). He smiled and said that both of them were right because the motive of both was to obey him. The

difference consisted only in interpretation. One group emphasized the letter, while the other emphasized the spirit.

Thus we know that differences of opinion arose even among the Companions. But those differences related only to honest understanding of problems and had nothing to do with personal jealousies, quarrels and rivalries.

In a word, differences of opinion among the Companions came into existence on the basis of either of the two causes:

(1) when a certain Tradition reached one group and did not reach another:

(2) differences of understanding and interpretation.

(Continued from Page 17)

challenge and to correct this distortion. He stressed that Islam should be presented as a dynamic orthodoxy. The success of his outlook on Islam can be seen from the esteem in which he was held by the intellectual circles in many countries. Muslim and non-Muslim, and also from the impact he made on the youth of the day.

Maulana Dr. F.R. Ansari was the upholder of Dynamic Orthodoxy as opposed to the Conservatism and Modernism with the slogan: return to the Qur'an, and Return to Muhammad (p.b.u.h). He was also a great spiritual leader for the Ummah, He was every inch a Muslim, not only in appearance but also in his actions and thoughts. With his

towering height, his smile and enlightening speech he presented to all who beheld and heard him a model of what a Muslim should be. He was very simple but generous in his life. He was the true follower of our Noble Prophet (ﷺ).

Maulana Dr. F.R. Ansari returned to his Lord on Monday 11th Jamadi-al-Awwal 1394, corresponding to 3rd June 1974, after spending his life working for the spiritual and moral uplift of different Muslim countries and communities in the Orient and Occident. He was buried in Karachi, Pakistan, in the compound of the Islamic Centre.

May the Mercy of Allah be on him. (Ameen) !

THE HOLY PROPHET MUHAMMAD (ﷺ) AND ZAID

Muhammad 'Ali Al-Hajj Salmin
(Editor, *The Divine Message*)

The present conflict between Islam and Christianity has disclosed the ruthless wounds inflicted by the fanaticism of the writings of European writers, for the most part in the dark, on the fame of Islamic culture by their mutilation of Islamic history, in a light so amazing that every Muslim of our times burns to sweep away all Christian influence from the literary world which, menaced by the venomous effect of such writing, has become reduced to a useless, selfish form. Many are the heroes of Islam in the sixth and seventh centuries A.D. who have been victimized by these literary tigers, to the glorification of Christianity and to the belittlement of Islam. But why mention others when the Prophet of Islam himself suffers defamation at the hands of these personifications of fanaticism and religious spite? It is through such influences as these that the life of Zaid, a child-companion of the Prophet, has been painted by these writers in a sinister light; and so a short sketch of the life of Zaid is given below only for the purpose of removing the unjust "imputations" so unworthily cash upon his name.

His mother was the daughter of Tha'laba, who was the son of Abd 'Amir. She belonged to the tribe of Moon Bin Tai. The great savant, Muhammad Abdu'l-Baqi Zurqani, writes in the third volume of *Mawahib* that when Zaid was, at the age of eight, captured by the tribe of Bani

Qin, and sold at the 'Ukaz Market, Hakim, the son of Hazim, bought him for four hundred dirhams for his paternal aunt, Khadijatu' l-Kubra, who was generally known as Khadija. When the Prophet married Khadija he took Zaid from her care and straightway set him free from the bondage of slavery.

Ibn Hajr 'Asqalani writes in his third volume of *Isaba fi Tamyizi 's-Sahaba* that the mother of Zaid had gone with him to visit the members of her tribe. This was at a very dark period of history when ignorance and ferocity were at their height in Arabia; and without warning a body of men from the tribe of Qin made a surprise raid on houses belonging to the tribe of Moon. In the midst of the attack the raiders seized Zaid, a mere child of a little more than seven, and carried him off. The child was very intelligent, and the marks of wisdom and deep penetration were conspicuous on his face. Thus it was that he was sold in the slave-market of 'Ukaz to Hakim, who eventually presented him to his paternal aunt, Khadija.

It is written in the *Sirat Ibn Ishaq* that Hakim, the son of Hazim, brought certain slaves from Syria, among whom was Zaid. Khadija had come to her nephew's house immediately after her marriage to the Prophet Muuhammad, and Hakim, as a matter of hospitality having exhibited all the slaves, asked her which she preferred

for her own self. She singled out Zaid and carried him to the Prophet, who, as has been said, took him from her and forthwith gave him his liberty.

The view of Ibn Ishaq that the Prophet had adopted him soon after he had obtained his freedom is not correct, because before the adoption occurred the Prophet had been married to Khadija, and was expecting a child ere long. In the circumstances his adoption of Zaid becomes meaningless, for according to the ancient custom of that day the adoption of a child could be effected only when the adopter had no hope for one of his own. No such reason was present in this case. *Isaba* says that when Zaid became a slave in Khadija's household the latter was not yet married to the Prophet; which suggests that when the Prophet got Zaid for himself it was shortly before his marriage to Khadija. Then how can it even be possible that one who was on the point of being married and whose hopes were about to attain their fulfilment should, like hopeless and despairing persons, adopt another man's child?

The Prophet was extremely kind to Zaid, and loved him as most elderly persons love those younger than themselves. The Prophet loved Zaid so much that he often called him "son," and this has led many historians to the erroneous idea of adoption. Gradually this falsity spread and became generally accepted, and historians of every age have recorded it without any attempt on their part to ascertain its truth. Otherwise it is quite clear that it was only from the natural affection of an elderly man for Zaid that the Prophet habitually called him

"son." This may be corroborated by the following circumstance. When his father and uncle came to offer a good ransom for the release of Zaid the Prophet authorized the latter to do just as he proposed. Zaid then replied that he would never prefer anyone to the Great Prophet, who had always regarded him as a son more than uncle or father ever had. From the above it may readily be gathered that if Zaid had been an adopted child he would never have said that the Prophet acted thus towards him. Rather he would have said that he was then adopted by the Prophet, and hence his refusal to go with his father. It is usual for a child to regard a kind and generous benefactor in the light of a parent, and this is quite sufficient to account for Zaid's reply. And a further point is to be considered, which is that when Zaid said of the Prophet that he acted more like a parent than had his father and uncle, by using the word "uncle" he made it abundantly clear that he was not adopted but only treated and regarded by the Prophet as a son, for which Zaid felt deeply grateful to so noble and sympathetic a master.

It is no less ridiculous that in speaking of the life of Zaid certain prejudiced and fanatical Christian priests and others have set it down, out of their sheer hatred for Islam, that Zaid was a specialist in the doctrines of Christianity, and that the Prophet used to learn many things about the Christian religion from him, for which reason the Prophet had adopted him as his own son. Sir William Muir and other Christian historians state that Zaid was one of the slaves of Khadija who used to teach the Prophet Christian doctrines in his early days; that Muhammad had an

affection for him and hence his adoption as his son. This is a monstrous invention—for propaganda purposes, and for which there is no foundation whatever. No Islamic history asserts that Zaid and his father were Christians, nor is there any suggestion from any original source that they were really Christians and the followers of Christ. Zaid was only eight years old when he became one of the slaves of Khadija and was subsequently handed over to the Prophet. A mere child of eight, who was ruthlessly snatched away from the company of his parents, losing every chance of being decently brought up by them, can hardly be expected to know the ins and outs of any religion. When a child does not even comprehend what religion means, how can he be expected to be fully acquainted with all its divine, spiritual, and material principles? It is obvious that since the age of eight he received moral and religious instruction only at the hands of the Prophet. So that his knowledge of such subjects was obtained solely from the Prophet. Of course, if we are prepared to accept impossibilities as facts we might take him to be one, like Christ, receiving a vast and comprehensive education at the hands of God's angels, or in dreams, in a very short period of time; or like a Hindu recluse, who is sometimes born learned, or considered to be an educational prodigy at the very early age of five or six. If in these days of materialistic progress and advanced civilization we are not prepared to admit the probability of such a situation, how farcical it seems that an eight-year-old boy should be considered an expert in the knowledge of such a religion as Christianity!

As regards the father of Zaid, whose

name was Harith, the specialist Zurqani has explained, with the help of a narrative by Ibn Falah, that he too was converted by the founder of Islam. Ibn Hajr 'Asqalani has given his biography in *Isaba*, and has mentioned him as one of the Prophet's companions. It is therefore little short of scandalous that Christian writers should call him a Christian in face of these facts. Zaid was very dear to the Prophet and considered his service the only means of salvation, and never did he wish to be absent, even for a moment, from so beloved and adorable a master.

Zuhri, Ibn Hajr 'Asqalani, and Waqidi, with reference to Sulaiman bin Yasar, say that Zaid was among the first to accept Islam.

Zaid participated in the Battle of Badr and others following.

At times he would act as the Prophet's lieutenant. 'Ayesha, the dearest wife of the Prophet, says that with every deputation to the Quraishites, Zaid was sent as its head; and in some cases, if he was dispatched after the deputation had started, it was always as viceroy and chief representative of the Prophet.

His first marriage was with a maid-servant of the Prophet whose name was Umme 'Ainain, and who gave birth to Asma. He was married a second time to Zainab, daughter of Jahsh, who was afterwards divorced and succeeded by Umme Kulthum. At the age of fifty-five he was killed in the Battle of Mauta, during the month of Muharram, the first month of the Muslim lunar year, when he himself was acting as the head of the army.

Concept of Religion

S. Muzaffar Husain

Man is essentially a religious being. He had religious beliefs long before the term religion came to be defined. Man's relation with what he regards as 'holy' has existed all through human history. Though worship is perhaps the most basic form of religious expression, man's moral conduct, firm belief and participation in institutional rituals are its constituent elements.

During the later part of the 19th century, students of world religions were beginning to despair of finding universal elements of religious life. In 1917 Rudolf Otto, a German theologian and philosopher introduced the idea of the holy portraying in a convincing fashion the profound mystery involved in religious experience. The strong impact of his work was such that soon after its publication his book was translated into major European languages.

Max Muller's "The sacred Books of the East: in 51 volumes started the comparative approach to religion. Muller's Essays on Mythology are among the most alluring of his writings.

Wissenschaft, the German equivalent of the science of religion, has helped to stimulate the comparative study of the teachings of various religions about God, man, creation, sin, immorality etc. To avoid bias or dogmatism regarding superiority of one religion over another, history of religion has tended to focus on traditional

cultural areas. Religion could be classified as founded religions, prophetic religions, mystical and developed religions besides agnostic faiths such as Buddhism, Jainism etc.

Religious experience includes a whole range of experiences in which one may have a numinous feeling of Divine presence. This could occur when, for instance, one may have a feeling of mighty response to prayers or a miraculous help in distress. William James in the midst of philosophical mist of the 19th century wrote the classic "Varieties of Religious Experiences," and pointed out the existence of reservoirs of consciousness like energies with which man makes contact with God in times of trouble.

Where as Sigmund Freud had revealed the beast in man, his contemporary Carl Jung who parted ways from him had written "The Modern Man in Search of his Soul. "Having studied a number of religions, Jung had called the human psyche as the "collective unconscious" producing sacred images, and archetypes in building the fabric of religion.

In a culturally uprooted age of uncertainty, misbelief, and even denial of God, the spiritually impoverished man drawn to materialism, agnosticism and atheism is today seemingly in search of his soul. Belief in God is powerful and compelling. Even in Hinduism, which as

Dr. Radha Krishan admits, combines the spiritual with the superstitious and ardent monotheism and mysticism with immense freedom of worship, the idea of what is divine persists despite its polytheistic form. The fiercely monotheistic Judaism has produced spiritually intoxicated man like Spinoza, who despite the ordeal of excommunication 1656, and hurling of curses remained spiritually alive till his death. Similarly Mansur al-Hallaj though called a heretic in his life was also regarded by many as the first martyr of Divine Love.

Man's relationship with God is not merely a technically relationship of being the manipulator of natural phenomena, but as the ever-present, and ever-loving Benefactor who never fails to listen to our prayers. When C. J. Jung was once asked if he believed in God he had reportedly replied "I don't believe I know," but on the lintel over the door of his home, he had these words inscribed in Latin, meaning "called or not called, God will be present."

Religion is not a mere segment of life, but life as a whole, providing anchorage in a happy and meaningful life in this world and the Hereafter. it teaches love, sympathy and universal brotherhood, helping man to get nearer to the Creator, and to become a true servant of humanity. In this sense Christianity was a vast improvement over Judaism, which has deteriorated into a religion of hair-splitting legal piety instead of love and compassion.

Islam provides a grand synthesis of the earlier religions. Besides its ethical values, its psychological approach to human nature is unique. It liberates man

from racial, ethnic, class, and cast oppression, as well as the intellectual bondage of the priest. It stands for constant renewal by a Mujaddid (Revivalist at the end of every century).

The Islamic ideology is the ideology of freedom and not of political or spiritual enslavement, of cosmopolitan outlook, and not of obscurantism, of a movement towards perfection and righteousness rather than a petrified or dogmatic faith. Its picture of the universe is not a rundown, pessimistic degenerate universe but one in which future holds undreamt possibilities.

A religion which is at once a faith, a way of life, a social and economic order, a doctrine, a movement, and a charter of moral values and principles is far from the grossly misunderstood and misinterpreted version in the West. Through the ages, Islam has been a humanizing and civilizing force responsible for broadening the intellectual horizon of mankind. Evangelical in spirit, inspirational in its invocation, heroic in its deeds, and perhaps the most dynamic and triumphant of world religions, Islam has been an invaluable deterrent and corrective to fascism, racism and 20th century materialism.

A great many ills of today such as the conflict between the secular and the sacred, between the state and the Church, between knowledge (science) and the religious practice, stand abolished in Islam. It also abolishes the political and religious despotism. Islam's theory of knowledge, the concept of God as ultimate reality,

Islamic law, and the possibility of man's adjustment in the modern world with its simple faith and theology, its far-reaching and original law (Shariah), and its pursuit of righteousness as the sole criterion to judge man, had continued to exercise a deep humanizing and civilizing impact, besides bringing spiritual strength to bear upon the development of mankind.

In a world of soulless materialism,

propelled by Satanic ambitions to "murder mankind in good conscience" as Nietzsche wrote, Islam is adequately equipped to ward off such a danger. Islam, the oldest as well as the youngest of faiths, can, not only fill the spiritual vacuum of the modern age, it can also rescue mankind from greed, exploitation, tensions and war. (Courtesy: Al-Farooq International)

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The Influence of Maulana Dr. F. R. Ansari's Thought in the World.

N.E. Abdul Hadi, Jakarta, Indonesia.

Maulana Dr. F.R. Ansari was born in Muzaffar Nagar U.P India on 14th Sha'ban 1333, corresponding to 14th August 1914. He started his study by learning the Holy Qur'an, the scripture of Islam.

Maulana Dr. F.R. Ansari was a genius, a great intellectual and thinker, a man of action, truly a dynamic personality. He was a far-sighted saint and he could not only foresee the trend and necessity of Islam spreading over every nook and corner of the world but he could also analyse the ailments to provide cure to the ailing Muslim societies. He made Islamic Missionary world tours and covered dozens of countries including Malaysia, Thailand, Philippines, Indonesia, Hong Kong, Japan, Canada, United States of America, Trinidad and Tabago. Guyana, Suriname, England, Holland, Turkey, Syria, Iraq etc. Wherever he went he was hailed as a great preacher of Islam. People listened to him and were moved to ecstasy. They all requested him to provide successful and competent preachers in different countries where the Muslims were in minority and needed regular religious guidance for themselves and for their children. He grasped the situation and decided immediately to set up an organisation for the purpose. He founded the World Federation of Islamic Missions in 1958 with a very grand and ambitious programme and with no other income or support except the trust in Allah.

Maulana Dr. F.R. Ansari realised that it was essential that Muslim leaders and

scholars should not be out of step with the progress of knowledge and this is why, first of all, he embodied in himself a multi-faceted education acquired through the dint of hard labour. He also felt that every person being educated in the Islamic sciences should have a grounding in modern fields of knowledge—notably philosophy, sociology and political science. It is here he decided to act as a pioneer in the field— he set up the Aleemiyah Institute of Islamic Studies in 1964 to meet the need for creating a new breed of Islamic scholars.

Islamic Research and Publications Bureau is another marvel of his far-sightedness. In spite of his being so busy with multifarious preaching activities, he wrote his own monumental book—The Quranic Foundations and Structure of Muslim Society.

Maulana Dr. F.R. Ansari analysed that at present the Muslim world is permeated with a conservative outlook, any deviation from which, it is felt, automatically qualifies the deviator as being outside the fold of Islam. However, for some time now thinkers have been trying to re-interpret Islam in the light of the age in which they find themselves. Undoubtedly this is a difficult task and many of them found it necessary to discard some of the tenets of Islam during the process or to interpret them away, as can be clearly seen from some of the unorthodox re-interpretations of the last century or so. Maulana Dr. F.R. Ansari stepped forward to meet this

(Continued on Page 10)

Teachings of Islam

Some Salient Features

Maulana Muhammed Fazl-ur-Rahman Al-Ansari Al-Qaderi (R.A.)

Religion of "Submission to the Divine Will"

The word "Islam" means "submission" and, as a religious term, it connotes "Submission to the Divine Will and Commands". As such, "Islam" is co-extensive with "Nature".

Religion of peace and goodwill:

The word "*salam*" which means "peace", has close root-affinity with the word "Islam". One of the goals of the Islamic religion, therefore, is to promote and establish Peace and Goodwill. God, according to Islam, is As-Salam, i.e., "the Author of Peace"; the abode of the righteous after death is Dar-us-Salam, i.e., "the Abode of Peace"; and a Muslim's salutation is Assalam-o-Alaikum, i.e., "Peace be unto you."

Religion of Pious Progress:

Islamic life is life of the attainment of "Falah", which means "the furrowing out of latent faculties." A Muslim,

therefore, has to continuously strive for progress, — a progress controlled by righteousness and illumined by Divine Guidance.

RELIGION OF UNITY

(1) Unity of God:

Islam teaches the purest form of Monotheism and regards polytheism as the deadliest sin. A Muslim addresses GOD by His personal Name: ALLAH — the word "god" and its equivalents in other languages being unstable in the matter of connotation. Allah, according to Islam, is the One God, Who is indivisible in person and Who has no partner: wife, son, daughter. He is the Matchless and "naught is as His likeness". "He begetteth not, nor was He begotten." He is the First, the Last, the Eternal, the Infinite, the Almighty, the Omniscient, the Omnipresent. He is the Creator, the Nourisher, the Cherisher of all things. He is the All-

Just, the Avenger of the wrongs done to the weak and the oppressed, the Compassionate; the Merciful, the Loving, the Guide, the Friend, the Magnificent, the Glorious, the Beautiful, the Truth. In short, He is the possessor of All Excellence.

(2) Unity of the Universe:

From the Unity of the Creator, according to Islam, proceeds the Unity of the Universe, i.e., Unity of Creation and Unity of Purpose. In other words, the Cosmos is a Moral Order.

(3) Unity of Mankind:

i. Islam regards the whole of mankind as an “organic unity” —as single family and emphatically denies that the distinctions on the mundane plane, the distinctions, namely of race, language or territory or colour can form the ground for claims of superiority of one group or individual over the other. The only distinction that has “value” is that which arises at the moral and spiritual planes,— namely, the distinction of “*taqwa*” or, “piety and righteousness”, which in its turn, does not deprive the non-possessors of their basic human rights.

(4) Unity of Religion:

According to Islam, the human intellect, though a great and powerful asset, has its natural limits, and, therefore, neither the normative nor the empirical sciences are capable of leading humanity to a sure knowledge

of ultimate truths and the code of life based upon them. The only source of sure knowledge open to humanity is, consequently, Divine Guidance, and that source has been actually open ever since the beginning of human life on the earth. Allah raised His “Prophets” and “Messengers” and revealed His Guidance to them for transmission to humanity. Coming from the same Source, all revealed religions have, therefore, been one and, the same, i.e., ISLAM.

Allah’s Prophets and Messengers continued to come to every country and community to work in their respective limited fields. Time after time, the revealed Guidance was either lost or corrupted through human interpolation, and new Prophets with fresh Dispensations were sent, and humanity continued to advance from infancy to maturity. At last, when the stage of maturity was reached,— when humanity was practically to become one family—, instead of sectional Guidance, a perfect, final and abiding Revelation, addressed to entire mankind and for all times, was granted in the seventh century of the Christian era. That Revelation, which recapitulates all former revelations and thus sets a seal on the Unity of religion is ISLAM; the Scripture which enshrines it is the HOLY QUR’AN; and the Prophet who brought it is the Leader of Humanity, MUHAMMED (May Allah bless him).

Thus all the Prophets of God, from Adam down to Noahs and Abraham, Moses and Jesus (Peace be upon them all), were the Prophets who preached Islam; the Holy Prophet Muhammed (Peace be upon him) being the Last and Final one, and all the Divine Scriptures were the Scriptures of the same divine religion though a Muslim follows only the Holy Qur'an because it is the final scripture existing in its original purity. It alone contains the religion of Islam which has been followed by all rightly guided people since the day the first human being came into existence.

(5) Unity of Sexes:

Differentiation of functions has misled certain cultures of the world to regard woman as a being who belongs, so to say, to a different and inferior species; and to meet out to her inhuman treatment accordingly. Islam emphatically repudiates that notion and teaches that both man and woman have sprung from the same essence and the same source and consequently possess the same human status. Their functions and interests instead of being antagonistic, are meant to be complementary. The natural relation between the sexes, in all its aspects is, therefore, that of love and harmony, without which no true human progress can be possible.

(6) Unity of Classes:

Islam aims at the creation of a classless society by eliminating all

possible social conflicts (through resolution of different clashing interests.)

In the sphere of economics, Islam lays down the principle that wealth should not be allowed to accumulate among the wealthy only, and envisages, through its laws and institutions, a "Co-operative Commonwealth of Talents."

In the political sphere, Islam stands for the "Co-operative Commonwealth of the Pursuers of Righteousness."

Taken as a whole, the Islamic state is a "Welfare State" where sovereignty belongs to Allah alone and no human being has a right to govern other human beings except in the name of Allah and according to His Will, and where nobody, not even the Head of State, is above law. Absolute Justice is the watch-word and the Establishment of Righteousness is the goal.

(7) Unity of Human Activity:

Islam conceives the human personality as a "unity" and consequently regards the distinction of "secular" and "religious" as unscientific, irrational and absurd. The life of a Muslim, both in its individual and social manifestations, is a life lived for God and God alone.

The Holy Qur'an:

A Code Co-extensive with Nature:

This conception necessitates a comprehensive Code,—a Code Co-

extensive with nature, a code which should be capable of transforming every human act, however mundane, into a religious act; and this Islam has given to humanity in the Holy Qur'an and Hadith.

Muhammed:

The Pinnacle of Human Perfection:

A code alone cannot by its existence as such, inspire mankind to action. Hence to love the Holy Prophet Muhammed (May Allah bless him) above all human beings and things of the world, to believe in him as the Most Perfect Manifestation of Human Perfection and as the Absolute Leader and the Final Prophet (after whom no Prophet of any category, zilli, tashreee, buruzi, ghair-tashreee,—shadowy or real—is to come), and to follow him as the "Best Example" is the pre-requisite of Islamic belief.

Love of God:

Cultivation of and absorption in the love of Allah and the permeation of the heart with the sweet ecstasy of that love until a person becomes virtually incapable of acting against the Divine Commands, is the final goal, which bestows upon a Muslim "Abiding Life"—a life of Perfection, Peace and Happiness.

Scientific Quest:

A Religious Obligation:

While other religions may feel shy of Science, Islam has made scientific quest a religious obligation. The aims of

that quest, however, are not the unbalanced indulgence in physical pleasures and tyrannization over fellow beings, but advancement in the love of God through progress in the knowledge of His Works and service to humanity through the acquisition of control over the "forces of nature."

First Fundamentals of Faith and Practice:

The Islamic creed is as simple as the Islamic ideology is profound. First fundamentals are as follows:-

(1) Seven Articles of Faith

They are: Belief in:

- (1) Allah;
- (2) Angels;
- (3) Divine Scriptures;
- (4) Messengers of Allah;
- (5) The Hereafter;
- (6) The Pre-measurement of Good and Evil;
- (7) Resurrection after death.

(2) The "Five Pillars:"

They are

- (1) Declaration of faith in the Oneness of God and in the Divine Messenger-ship of Muhammed: La ilaha Illallah; Muhammed-ur-Rasul-ullah;
- (2) Obligatory Prayers;
- (3) Obligatory Fasts;
- (4) Zakat, or Poor-tax;
- (5) Pilgrimage to the Ka'ba at Makkah by those who possess the means.

Ruler's Conduct in Islam

Dr. Abdul Karim

Allah ordains obedience to those who are in authority, "O ye who believe; obey Allah and His Messenger and those who are in authority among you." (4:60) The obedience is qualified, "Say, Swear not, what is required is actual obedience in what is right. Surely, Allah is all-aware of that you do." (24:54) This was also explained by the Holy Prophet (ﷺ). "A Muslim is obligated to hear and obey whether he likes it or not, except when he is required to do something that is sinful in which case there is no obligation to hear and obey."

Thus the obedience is to be only to the extent that it does not in any way involve disobedience of Allah. In that case, even parents, who have been given the pride of place in Islam, are not to be obeyed. Thus obedience to Allah takes precedence over human beings however mighty they may be. For the sycophant, who often spoils the ruler, there is a warning from the Holy Prophet.

"Beware, after me there will be such rulers that if a person declares their lies as truth and support them in wrongs doing, he will have nothing to do with me and, on the Day of Judgment, he will not come to my pond. On the other hand, if a person would not declare their lies as truths and would not support them in wrong doings, he is mine and I am his and he will come to my pond."

None enjoys absolute power except

Allah and human beings only have obligations for the discharge of which they may be delegated certain powers within the parameters set by Allah. According to a tradition: "Leaders are like a shield behind which people seek safety and fight. If a leader orders, fearing Allah, and is just, he will have his reward. If he acts to the contrary, then he will face its consequence." Fear of Allah and justice are thus the basic factors governing the conduct of the ruler.

Islam does not believe in individualism, as is the modern concept, but treats man as an essential part of the society and assigns him responsibility not only on his own behalf, but also for others. The Holy Prophet (ﷺ) said: "Every one of you is a shepherd and will be asked about his flock. The ruler is a shepherd for his subjects." A ruler's flock is every living being in his domain and he is accountable to Allah for their material and spiritual welfare. This is indeed an onerous obligation and that is why the Holy Prophet (ﷺ) often advised people not to seek office.

Hazrat Abu Bakr (RDA) had this to say to Yazid bin Abu Sufyan: "O Yazid, you have relatives and it is possible that you might give them preference in assigning responsibilities. This is really what I am afraid about you. The Holy Prophet (ﷺ) had said:" Any one who is put in charge of collective affairs of Muslims, if he gives office for mere

relationship or friendship then he will be accursed. Allah will not accept any compensation from him and he will be consigned to hell.”

The rulers have a special responsibility, and as a famous Arabic saying goes the common man follows the faith of the ruler. It is in the Qur'an: "And they will say, Our Lord, we obeyed our chiefs and our great ones as they led us astray from the way. Our Lord, give them double punishment and curse them with great curse." (33:68, 69) Hazrat Umar (RDA) said: "People would remain on the right path so long as their leaders do not deviate from it." The ruler must stop wrongdoing, as he enjoys all the power to do so. The Holy Prophet (ﷺ) said: "When the people see a wrongdoer committing a wrong and do not seize his hand to restrain him, it is like that Allah would afflict them with His chastisement."

There is a strong warning to those rulers who might resort to tricks and chicanery. There are several admonitions from the Holy Prophet (ﷺ) for such rulers. "Every deceitful will have a flag which will be raised on the day of JUDGMENT according to the degree of his deceit. The most deceitful is he who cheats as a ruler over the creation of Allah. Of the three persons with whom Allah will not speak on the Day of Judgment, nor purify him, nor look at him, would be a ruler who lies. There is no governor who rules Muslims and dies, having played false with them, but Allah will forbid him Paradise."

The Holy Prophet (ﷺ) appointed Mu'adh bin Jabal (RDA) in Yemen and one of his parting instructions to him was:

"Make it easy and not difficult for the people. Beware of the complaint of the wronged, as there is no barrier between the complaint of the wronged and Allah."

The Holy Prophet (ﷺ) said: "A leader of a people is their servant." As such, the ruler is not allowed to arrogate to himself some privileges which may put him in a class of his own. The Holy Prophet (ﷺ) demonstrated this with his personal example. He shared all the travails of Muslims. He personally carried the bricks and mortar, like any other ordinary Muslim, when the first mosque was built in Madinah. For the battle of Badr, there were not enough camels to carry all Muslims, so a ride on one camel had to be shared by two to three persons by turn. The Holy Prophet (ﷺ) shared with Hazrat Ali (RDA) and another Companion. When the Holy Prophet's Companion offered his turn to him, he refused, saying, "You are not stronger than me, neither am I less desirous of the reward." During the preparations of the battle of Ditch, when a tough rock was encountered, it was none else than the Holy Prophet (ﷺ) whose help was sought. He did the job and it was during this process when the glad tidings of wealth of the Roman and Persian Empires were conveyed to him by Allah.

The first sermon by Hazrat Abu Bakr (RDA) on assuming the Khilafat was: "I request you to help me, if I discharge my duties in a satisfactory manner. In case I deviate from the right course, you should set me right. Truth is a trust and a lie is a breach of trust. The weak among you will be strong for me till I get him his due, Allah willing. The strong among you will be weak for me till I make him discharge his

obligation.”

Hazrat Umar’s (RDA) instructions to his officials “Remember you have not been appointed to be harsh rulers but to be leaders whom the public should follow. You must discharge your obligations to Muslims. Do not beat them and do not humiliate them. Do not praise in exaggerated terms lest this should mislead. Do not close your doors on them and do not let powerful usurp the right of the weak ones. Do not give yourself precedence over others in any way as this amounts to injustice with them.

How Hazrat Umar acquitted himself, when he assumed office, is a glorious chapter of history, the envy of even the arch enemies of Islam, and a role model for later rulers. It is worth remembering that he was the head of state of the only super power at that time, the Romans and Persians having been vanquished by Islam. A few aspects of his character may be mentioned here. He never allowed any luxury to himself and strictly forbade it to state functionaries. He saw to it that the instructions were complied with in letter and spirit. Many ranking officials had to suffer for the slightest violation.

His austerity was proverbial. His dress used to have patches upon patches in layers and that is what he was wearing when he entered Jerusalem as a

conqueror, despite the suggestion of Muslim generals already there to be more presentable. During the famine of Ramada, he fully shared the hardship of ordinary Muslims so much so that his skin lost its colour due to poor diet. Hazrat Umar (RDA) did not allow his family to make use of facilities available to ordinary Muslims. Lest this should be misconstrued as a special treatment for them. There was the famous case of his son, Abdullah (RDA), who wanted to accept the price of a lean camel which he had put to the public pasture. Hazrat Umar warned his family that, being close to him, they were keenly watched by others like a hawk and, in case of any lapse, he would give them double punishment. This was no empty threat. He made an example of one of his sons by punishing him twice for drinking.

He disapproved any kind of business by state functionaries. This problem of conflict of interest’ is recognized these days and in many advanced countries the rulers are required to dissociate themselves from their business, if any, and put it in trust so long as they held office. His view about his own remuneration was: “I am the guardian of your wealth like the ward of an orphan. I will refrain from it if I am self-sufficient. If not and hard pressed, I will take according to the custom.



Sufism As A Way Of Life

Dr. S. VAHIDUDDIN

"Whithersoever ye turn, Allah faces you" (The Qur'an). "In the name of One Who has no name. Call him with any name you will' He will answer". (Sa'di).

Religion cannot be considered in isolation from the mystical experience that makes it possible. On the basis of this authentic experience it grows and, blending in the course of history with experiences of beauty and the moral good, it absorbs in its life heterogeneous moments. Hence no wonder that religion is sometimes reduced into a contemplation akin to that of art or into a consciousness of obligations and imperatives which is characteristic of morality. It is even asserted that religion is knowledge; for some, the knowledge of the highest order, a super-conceptual knowledge; for others, an incipient knowledge which is pre-logical and pre-conceptual. But it is forgotten that religion has its own field of experience. It is unique and autonomous. No doubt, experiences of values in our everyday life do not stand isolated. The experience of beauty may have a religious accent and the experience of holiness may have an aesthetic note. But religion has a colouring or a nuance which is all its own. And the peculiar nuance which makes religion what it is may be called mystical and by mysticism we mean not so much a doctrine but the peculiarity of an experience. But when this mystical element which is an a priori foundations

and the sine qua non of all religious consciousness asserts in history, dictates the pattern of social life and moulds political ideology, it is apt to lose itself in the humdrum of everyday routine and is prone to transform itself into formal code of moral conduct leading ultimately to wholesale regimentation of life. But the experience which made possible the great religions of history has not yet exhausted itself. It lives in the saints and seers who have inherited the experience of the source, who hold aloft the light and communicate it to others who follow them in the wake of history. Now we can understand Sufism as a movement that has sustained a contact with the original experiences of the Prophet and has prevented religion from becoming only a secular culture without any relation to the metaphysical basis of its life. Islam was not possible without the experiences of the Prophet and these experiences, like all true religious experiences, were not foreseen but came with a shock and a surprise. It took time for the Prophet to recover from the initial shock and understand fully the implications of what he was passing through. The Qur'anic revelation is just the outward manifestation of the Prophet's experience of an 'encounter' with God, of the spirit of God coming upon him and inspiring him with a message. If we study the Qur'anic situations with their shifting accents and varying notes we will find them strikingly

rich in mystical moments. The original pledge of the soul in God's presence, the vision of God as the 'light' of the heavens and the earth, the experience of a 'Journey' through sensible and extra-sensible realms of being, the apprehension of Man as One in whom God has breathed of His own breath are some of the mystic strains in the Qur'an that have gone to the making of Sufism. It has been hotly debated how far Sufism is Islamic in character and how far an alien content has been imported from without into an Islamic context. But a little reflection shows unmistakably that Islam has been subject to the working of the same forces as other great religions of history. When a religion gains in worldly culture it is in danger of losing it as a religion. Materialism, which is supposed to be the antithesis of religion, establishes itself within the hallowed precincts of religion, forces it to shift its accents, from the perennial values to the vagaries of day-to-day existence and becomes a centre of political intrigues and an outlet for suppressed passions. It is here that Sufism raises its voice and reminds religion of what it is as the loving consciousness of God's abiding presence.

Sufism may be assessed in its dual aspect, as a doctrine and as a way of life. As a doctrine it is only a variety of *Kalam*. But Sufism is essentially a way of life and has felt more at home in the realm of art and poetry than in scholastic disputations about the immanence and the transcendence of God or about the freedom and determinism of man. Even its disputes about *Wahdat al-wujud* and *Wahdat al-shuhud* are intelligible only when they are referred back to genuine experience and without any access to

them it is difficult to see what it is all about. Imam Al-Ghazzali (R.A.) was sober enough to eschew all forms of jejune speculation and to assert unmistakably that Sufi experience is one thing and its interpretation in language of reason is another. The interpretation is of course determined by historical factors, by the milieu of the mystic and by the spirit of the times. His experience has not only that tone of intimacy and ultimacy which Webb thought characteristic of religious experience but also that feeling of uncanny otherness which is called by R. Otto the numinous element par excellence.

Sufism is then more a way of life based on authentic and genuine experience than a doctrine about the nature of reality or an eschatology which appeals more to imagination than to reason or a kind of meta-theology which argues out about the relation of the one and the many and essays to solve the enigma of creation. It attempts to sustain a rapport with the prophetic experience and borrows its light from the prophetic illumination for, as al-Ghazzali categorically asserts, beside the light of the prophetic revelation there is no other light on earth which can impart illumination.

Modern existentialists, especially Martin Heidegger, complain of the fact that in our days man has become 'One' (Man), an impersonal someone and has lost the authenticity of his being. This socialisation and depersonalisation of man at the expense of his 'truth' is really the bane of modern times. But unfortunately for the existentialist, Man is a captive of time. Being for him means being in time, being here and now, anxious and care-

worn. He cannot see beyond now, beyond the moment. But it is characteristic of the Sufi consciousness that it cannot only go beyond time to the supreme Oneness (*ahdiyat*) that brooks no duality but sees also time in all its fulness. The Sufi experience is dialectical in its swing from one extreme to the other, from the elation which comes of fulfilment in love to the anguish which is born of frustration. This dialectical moment is at work in the mystic poetry of Jalaluddin Rumi or of Hafiz of Shiraz. The great *Mathnavi* of Rumi begins with a tale of woe. But Rumi, as Hegel observes in his *Encyclopedia of Philosophic Sciences*, aims at higher, at the unity of the Soul with the External One. This unity which is characterised as love stands above the externality and the transitoriness of the empirical and the natural. Likewise, Hafiz is carried by the vision of all-embracing unity and he sees in the wine-cup the reflection of the cup-bearer. But this feeling of intimacy and Oneness soon gives way to a consciousness of distance and the anguish of separation. But through all the stations of its life Sufism retains a constant reference to a divine presence that steals through our life and the wayfarer on the Sufi path is moved by a transcendental 'elan'. Says the Qur'an: "When the two seek counsels in secret I am the third,

when they are three, I am the fourth, when they are four, I am the fifth." And again: "He is with you, wherever ye may be." When the Sufi thus consciously lives in God's presence he curses not God's creation, bears ill-will against none, grumbles not at the course of events in Time and allows the Divine Providence to work in him with goodwill. The great saint Shaikh Abd al-Qader Jilani (R.A) instructs us to pray God for aught else but to reconcile us with His providential decrees. They, who are thus reconciled and tuned-in with His will are, to quote Shaikh Abd al-Qader, (R.A) like the People of the Cave whom God moves now in one direction, now in another, and who once they have attained to such close proximity now see with His eyes and hear with His ears. When man in thus lost in God and moves in Him, he is unaffected by the march of years and death passes him by.

Sufism then awakens religion to its own essentials and by establishing a rapport with the experience that has made Islam possible it purifies from within, reminds us of the unbroken continuity of religious experience down the ages and works for a view that sees the life of every moment quickened with life divine.



News From Aleemiyah

The birthday of the Holy Prophet ﷺ was celebrated in the Islamic Centre with religious zeal and favour. All the functions connected with the celebration of this auspicious occasion were organized and managed by the students and staff of Aleemiyah Institute of Islamic Studies (AIIS), the centre of missionary movement at Karachi. The functions as arranged by AIIS were spread over 3 days culminating on the annual convocation of passing out graduates from AIIS and a respectable assembly of religious scholars, students and guest on the evening of 20th March 2010. Speeches were made by notable Ulama and scholars highlighting the various aspects of the life and Seerah of the Holy Prophet Muhammad ﷺ specially to enlighten the upcoming and young generation. Prizes were also distributed to the winners of different events of last 2 days.

The weeklong celebrations were spread over the recitation from the Holy Qur'an, Na'at competition, elocution contest in Arabic, English & Urdu languages, Seerat Quiz and essay competition.

The winners of the different events were: —

Qirat Competition:

1	H. Muhammad Siraj	<i>Jamiah Hanfiah Ghousia</i>	1st
2	Sajjad Husain	<i>Jamiah Ma'ariful Qur'an</i>	2nd
3	M. Faiyaz Siddiqui	<i>Jamiah Nudratul Uloom</i>	3rd

Na'at Competition:

1	M. Ammar Ali Khan	<i>Madrassa Bazm-e-Thanakhan</i>	1st
2	Iftikhar Husain	<i>Jamiah Aleemiyah Islamiyah</i>	2nd
3	Muhammad Shoaib	<i>Jamiah Hanfiah Ghousia</i>	3rd

Seerat Quiz:

1	Zuhaib, Tanveer Gull, Saadullah Siddiqui <i>A team of Jamiah Aleemiyah Islamiyah</i>	1st
2	Muhammad Ramzan, Muhammad Akhtar, M. Zubair <i>A team of Jamiah Faizan-e-Aulia</i>	2nd
3	Muhammad Sajjad, Rashid Ahmad, M Jamshed <i>A team of Jamiah Nudratul Uloom</i>	3rd

Speech Competition (Urdu):

1	Waqar Ahsan	<i>Darul Uloom Naeemiyah</i>	1st
2	Muhammd Akram	<i>Madrasa Rabbaniyah Ghousia</i>	2nd
3	Abdul Hameed	<i>Jamiah Ma'ariful Qur'an</i>	3rd

Speech Competition (Arabic):

1	Muhammad Shoaib	<i>Jamiah Nudratul Uloom</i>	1st
2	Umair Nasir	<i>Jamiah Aleemiyah Islamiyah</i>	2nd
3	Muhammad Shaban	<i>Jamiah Faizan-e-Aulia</i>	3rd

Speech Competition (English):

1	Ali Hasnain	<i>Jamiah Aleemiyah Islamiyah</i>	1st
2	Syed Bilal Aziz	<i>Govt. Commerce College</i>	2nd
3	M. Waqar Rahmani	<i>Darul Uloom Barkatiah</i>	3rd

Essay Writing Competition:

1	Ghulam Yaseen	<i>Jamiah Faizan-e-Aulia</i>	1st
2	Muneebur Rahman	<i>Jamiah Aleemiyah Islamiyah</i>	2nd
3	Fazlur Rahman Hamdard	<i>Jamiah Naeemiyah</i>	3rd

The two functions grouped together i.e. the prize distribution to the winning students and the annual convocation of the students graduating from Aleemiyah Institute of Islamic Studies (AIIS) on 20th March was largely attended. Mufti Muhammad Ibrahim Qadri, member Council of Islamic Ideology, was the Chief Guest of this gathering.

It was a gathering of many luminaries, member Board of Directors of World Federation of Islamic Missions (WFIM), teachers, students of AIIS and guests. The Hon. General Secretary of WFIM, Al-Haj Mustafa F. Ansari attended the function despite of illness and presided over it.

The function was rounded up by a heart warming Dua by Maulana Yunus Shakir Qadri.

عالم اسلام کا
عظیم مفکر
مفسر مصلح

حضرت مولانا ڈاکٹر

محمد فضل الرحمن انصاری القادری

جن کا وصال ۱۱ جمادی الاول ۱۳۹۴ھ مطابق ۳ جون ۲۰۱۷ء میں ہوا

ڈاکٹر ایس ایم طاہر

دور کے اکابر علماء مشائخ طریقت میں سے ہوئے ہیں اور جن کا مزار ہرات (افغانستان) میں سلاطین و عوام دونوں کی عقیدت کا مرکز رہا۔

آپ نہایت قوی حافظہ اور غیر معمولی ذہانت کے حامل تھے۔ اور آپ نے چھ سال کی عمر میں قرآن کریم کا حفظ مکمل کر لیا تھا۔ اس کے بعد فارسی زبان و ادب کی تکمیل کی اور اس کے بعد جدید انگریزی تعلیم میں داخل ہوئے اور کالج تک سائنس اور اعلیٰ ریاضی پڑھی لیکن دوران تعلیم ہی آپ کی زندگی میں انقلاب آ گیا تھا۔ وہ عزم کر چکے تھے کہ اپنی زندگی مکمل خدمتِ دین میں صرف فرمائیں گے لہذا آپ نے ایسا ہی کیا، اور ایشیا کی مایہ ناز علمی درس گاہ علیگڑھ مسلم یونیورسٹی میں ۱۹۳۲ء سے ۱۹۴۷ء تک رہے۔ علیگڑھ مسلم یونیورسٹی میں مولانا انصاری کا قیام ان کی علمی ترقی اور اس سے دین اسلام کو حاصل ہونے والے فوائد کے اعتبار سے بہت مبارک ثابت ہوا۔ وہاں آپ کو علومِ دینیہ اور فلسفہ جدید میں دور حاضر کے دو فقید المثال اور عظیم المرتبت استادوں یعنی امام الشریعت حضرت مولانا سید سلیمان اشرف اور امام الفلسفہ پروفیسر ڈاکٹر سید ظفر الحسن

”سمندر کی لہریں اور ہوا کی قوت اس ملاح کے ساتھ ہوتی ہیں، جو ہر خطرے کو اپنی منزل کا ایک حصہ سمجھتا ہو۔“

یہ تاریخی آب گینے وقت کی راہ میں چمکتے بھی ہیں اور راہرو کے لئے نشان منزل بھی — انہیں چمکتے ٹکینوں میں سے برصغیر کی سرزمین سے ایک ایسا ماہتاب نمودار ہوا جس کی روشنی سے علم و حکمت کے خزانے پھوٹ پڑے — وہ بزرگ و برتر ہستی حضرت مولانا ڈاکٹر محمد فضل الرحمن انصاری القادری کی تھی، جو ۱۲ شعبان المعظم ۱۳۳۳ھ مطابق ۱۱۴/۱۱۴ اگست ۱۹۱۴ء کو بمقام مظفرنگر (ہندوستان) میں پیدا ہوئے۔ آپ کے نانا سلسلہ چشتیہ صابریہ کے نامور شیخ اور عالم دین حضرت مولانا مشتاق احمد انصاری انبھٹوی تھے۔ حضرت قبلہ کا خاندان ابتداً مدینہ منورہ سے متعلق ہے اور مشہور صحابی سیدنا خالد ابوالیوب انصاری کی اولاد میں سے ہیں۔ تاریخ اسلام میں اس خاندان کو ایک خصوصی امتیاز حاصل ہے کہ حضرت ابوالیوب انصاریؒ کو شرفِ میزبانی حضور سرور کائنات ﷺ عطا ہوا۔ حضرت قبلہ مولانا ڈاکٹر محمد فضل الرحمن انصاری کا سلسلہ نسب شیخ الاسلام خواجہ عبداللہ الانصاری کے واسطے سے ہے جو اپنے

کی شاگردی کا شرف حاصل ہوا۔

مولانا فضل الرحمن انصاری کا مقصد علیگڑھ مسلم یونیورسٹی میں طویل قیام سے محض چند ڈگریاں جمع کر لینا نہ تھا، وہ دراصل ایک روحانی اور علمی مجاہد تھے اور ان کا قیام تکمیل مجاہدہ کی نیت سے تھا۔ اس لئے وہ وہاں سالہا سال مقیم رہے تاکہ وہ ہر اس فن کو حاصل کر سکیں جس کی ضرورت ان کو دور حاضر کے فتنوں کا مقابلہ کرنے اور جدید دنیا کو اسلام کا پیغام دینے کے لئے محسوس ہوتی تھی۔ اس طرح آپ نے بہت فنون کی تحصیل کی جس میں قرآن مجید، حدیث فقہ، فلسفہ، تعلیمات تصوف، علم الکلام — فلسفہ جدید میں فلسفہ اخلاق نفسیات، فلسفہ مذہب، فلسفہ تاریخ، فلسفہ اجتماع اور تقابل ادیان، تاریخ تہذیب و تمدن اور معاشیات وغیرہ۔ ادب میں عربی فارسی، اردو انگریزی اور جرمن وغیرہ۔ آپ نے علیگڑھ مسلم یونیورسٹی سے امتیازات کے ساتھ مختلف ڈگریاں حاصل کیں۔ جن میں خصوصی علوم دینیہ میں بی۔ ٹی۔ ایچ (فاضل) کی ڈگری اور فلسفہ جدید میں ایم۔ اے کی ڈگری حاصل کی۔ ان دونوں میں درجہ اول اور مقام اول حاصل کیا۔ آپ نے تقریباً ۵۵ سال تک فلسفہ جدید پر مایہ ناز مفکر اور فلسفی ڈاکٹر پروفیسر ظفر الحسن سے درس لیا۔ آخر فلسفہ جدید پر پی۔ ایچ۔ ڈی کی ڈگری حاصل کی۔ آپ کا شمار دور حاضر کے عظیم اسلامی مفکروں میں سرفہرست ہوتا ہے۔ آپ فلسفہ قدیم میں حضرت امام غزالی کے فلسفہ اخلاق اور دور جدید میں شاہ ولی اللہ محدث دہلوی کے مکتبہ فکر سے تعلق رکھتے تھے۔ آپ کے متعلق مولانا سید سلیمان

اشرف، صدر علوم دینیہ، علیگڑھ مسلم یونیورسٹی نے ارشاد فرمایا۔ ”میرے عزیز شاگرد حافظ محمد فضل الرحمن انصاری ایک صالح نوجوان اور غیر معمولی ذہانت کے حامل ہیں۔ علمی امتیازات کے اعتبار سے مسلم یونیورسٹی کے طلباء میں ان کا مقام نہایت ممتاز ہے۔ علوم دینیہ کی تحصیل انہوں نے مجھ سے کی ہے۔ تصوف اور فلسفہ سے بھی ان کو غیر معمولی شغف ہے۔ تبلیغ دین ان کی منزل ہے اور میں دعا کرتا ہوں کی اللہ تعالیٰ ان کو اعلیٰ کامیابیوں سے سرفراز فرمائے۔“

امام الفلاسفہ پروفیسر ڈاکٹر سید ظفر الحسن جو دور جدید کے عظیم ترین فلسفیوں میں سے ہوئے ہیں۔ ارشاد فرمایا:۔ ”حافظ فضل الرحمن.... ان بہت ہی تھوڑے، حقیقی معنی میں ہونہار ارباب علم میں سے ہیں جن سے میں واقف ہوں۔ فلسفہ میں وہ بہت دقیق نظر رکھتے ہیں، میں اپنے اس محبوب شاگرد کے لئے جس پر مجھ کو ناز ہے، بہترین کامیابی کی دعا کرتا ہوں۔“

برصغیر کے شہرہ آفاق ریاضی داں ڈاکٹر سر ضیاء الدین احمد نے آپ کے متعلق تحریر فرمایا:۔

”حافظ فضل الرحمن انصاری نے غیر معمولی جوہر علمی اور لیاقت رکھنے والے عالم کی حیثیت سے ایک امتیازی مقام حاصل کیا ہے، عربی، فلسفہ جدید اور فلسفہ اسلام میں ان کا علم دور حاضر کی کسی بھی یونیورسٹی کے کسی بھی درجہ اول کے طالب علم کے لئے طرہ افتخار ہو سکتا ہے۔ اپنے عادات و اطوار میں انصاری کامل طور پر شرافت انسانی کے حامل ہیں۔ اسلامی تمدن اور مغربی تعلیم کے جامع

ہیں۔“

اخلاق محمدی کے اس پیکر کی خدمات کا اعتراف جہاں ایک جانب دنیا کی مسلم آبادیوں میں ہوتا رہا وہاں امریکہ میں بھی ہوا جب کہ ۱۹۴۷ء میں ان کی زندگی پر ایک بیان تمام دنیا کے ممتاز افراد کی سوانح حیات کی انسائیکلو پیڈیا — میں شامل کیا گیا۔ اس سے کچھ قبل علوم اسلامیہ اور جدید تعلیم میں ان کے امتیاز کا اعتراف ہندوستان میں کیا گیا، جبکہ ان کو قائد اعظم کی قائم کردہ کل ہند مسلم لیگ ایجوکیشن کمیٹی کا رکن مقرر کیا تھا۔

حضرت علامہ ڈاکٹر فضل الرحمن انصاری دور جدید اور دور قدیم کے علوم کے درمیان ایک ”پل“ کا مقام رکھتے ہیں۔ یہ آپ کی علمی بصیرت ہے کہ آپ نے انگریزی و اردو زبان میں بیس سے زیادہ کتب تصنیف فرمائیں ان میں معرکتہ الآراء تصنیف :-

”قرآن کی روشنی میں
اسلامی معاشرہ کا ڈھانچہ
اور اُس کی بنیادیں“

ہے جو آپ کی حیات میں ہی کراچی سے شائع ہوئیں۔ آپ نے امور تبلیغ میں اپنے مرشد و خسر حضرت مولانا شاہ محمد عبدالعلیم صدیقی سے فیض باطنی و ظاہری حاصل کیا اور بائیس ۲۲ سال تک اپنے مرشد کے رفیق کار رہے، آپ نے پہلا دُنیا کا سفر ۱۹۵۱ء میں اپنے شیخ حضرت قبلہ مولانا عبدالعلیم صدیقی کی معیت میں فرمایا۔ اُس کے بعد آپ نے پوری دنیا کے اطراف چار ۴ اور تبلیغی دورے کئے، ان کے درمیان آپ کے ہاتھ پر ہزار

ہا غیر مسلم مشرف بہ اسلام ہوئے، ان میں سائنسداں، فلسفی، استاد اور عام انسان سب ہی شامل ہیں، یہ فیض محمدی تھا کہ آپ کے قدم کسی مشکل سے مشکل مقام پر بھی متزلزل نہ ہوئے اور اللہ کے اس پیغام کو انسانوں کے سینوں میں اُتارتے رہے، آپ نے اسی پر اکتفا نہ کیا بلکہ علمی و فکری تعلیم کے مستقل ادارے تمام دنیا میں قائم فرمائے ان میں چالیس ۴۰ ادارے آپ کی حیات میں ہی دین اسلام کی روشنی پھیلاتے رہے۔ یہ تمام بین الاقوامی ادارے ایک مرکزی جماعت یعنی WORLD FEDERATION OF ISLAMIC MISSIONS کے اسلامک سنٹر سے وابستہ ہیں اور امور دینی اور دنیاوی میں مسلمانوں کی رہنمائی کر رہے ہیں۔ انہی اداروں میں تحقیق و تدریس کے مرکز بھی ہیں جن کے ساتھ بڑے بڑے کتب خانے وابستہ ہیں۔ حقیقت تو یہ ہے کہ ملت مسلمہ کے لئے جو کام دور حاضر میں حضرت قبلہ انصاری صاحب نے کیا وہ فقید المثال ہے اور تاریخ اسکو کبھی فراموش نہیں کر سکتی۔

آہ! وہ نبی کریم کا پروانہ ہم سے جدا ہو گیا لیکن اس کا فیض روحانی و علمی رہتی دنیا تک بھٹکے ہوئے انسانوں کی رہنمائی کر تا رہیگا۔ اللہ تعالیٰ کی رحمتیں نازل ہوں ایسی بزرگ و برتر ہستی پر جو موت کے بعد بھی ایک زندہ حقیقت ہیں۔ حکیم الامت علامہ اقبال نے کیا خوب کہا ہے۔

کوئی اندازہ کر سکتا ہے اس کے زور بازو کا
نگاہِ مردِ مومن سے بدل جاتی ہیں تقدیریں